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Tuesday April 29, 1969  
New York City  
Group I

Mr. Nyland: Our last Tuesday before the trip—so-called ‘Group I.’ I say ‘so-called,’ because it is a little bit watered down. And perhaps it’s right and perhaps it is not so good, we still should adhere or try to adhere to introductory remarks about Work, the actual discussion of Work as a method, and that what is perspective of one’s life in the application of Work. The same thing takes place for oneself when in the beginning, out of curiosity and a wish for information, it gets to your brain; and sometimes you feel it but it still is on the surface, that gradually that what compels you to wish to Work has to be formed on the basis of an essential quality which is definitely an emotional something; that one wishes to find out certain things about oneself; and that that will give the perspective of Work in one’s life depends, really, on the reality of oneself, what one is and at what particular level one wants to reach—that is, what is this essential essence.

There are many different analogies about these kind of things—to compare what is really growth. Because if we look at a kind of a symbolism of the universe being created as if something started to grow out from a central point which we call ‘absolute,’ sometimes poetically considering that the place where His Endlessness is and the story which Gurdjieff uses to explain the necessity for the creation, that God was eaten up by Heropass: I’ve said several times that that is more in order to bring it down to our level of understanding than in reality; and whatever it is that is meant by Endlessness or Infinity or Omnipresent, those are questions that will come much, much later, when one has reached much more essential qualities of oneself.

But then when this so-called ‘involutionary’ process starts and then in order to illustrate it we assume it’s like a Cosmic Ray, and it is then ... of course we have to assume that if there is a central point from which that proceeds, that there are many thousands of such Rays as possibilities. And in general one can assume that of course that there are many, many Cosmic Rays which then would

include the different constellations of stars and whatever we know about astronomy, that then they all will find a certain place in their own Cosmic Ray. And when we talk about the Cosmic Ray for us, we mean that what goes through the Earth and of which the Earth is part. And when one says then that there are 'steps' in which this form of energy extends and which is then, because of its aliveness tries to find further growth into space, that there are certain points—like the knots in a net—where certain things happen from where it will continue and where, at such points definitely there are crystallizations which belong to the steps; comparable to the notes in an Octave of which, then, the Earth is also a certain knot, a certain place, perhaps even a resting place where the energy is collected ... has to fulfill a certain function before it can continue on its own growth, which in our case is ... depends on the Moon and what we assume to be Anulios on the other side of the Moon.

That what really takes place is, then, on Earth as a form of crystallization of energy which takes, simply, place as representing ... represented by Organic life on Earth; and that in that particular process of crystallization on Earth, everything that is on Earth takes on the particular form ... or that what belongs to the position of Earth in the Cosmic scale. So that each person being born gradually becomes more and more unconscious because that happens to be the position of Earth in the Cosmic scale.

It is, unconscious regarding its own possibilities ... being unconscious as what Gurdjieff calls an 'unfortunate' planet, at times perhaps would wish to grow out and become a planet, but that the totality of the Earth—and also totality represented by Organic Kingdom—is not at all aware of any of such purposes and they, in our terminology are 'asleep.' What takes place with the Moon when it was split off and the two parts were split off: The Moon became, then, a representation of the formation of something that had to grow further from the Earth, with a certain amount of energy coming from the Earth and even part of the Earth being used for the further growth. And what we then call 'Anulios' is the growing end of the Cosmic scale; which perhaps, you might say was 'connected' more or less with the Moon, but where at the present time from the standpoint of Earth, the fact that Anulios is on the other side of the Moon and we cannot see it; that no one really knows that Anulios still exists as a growing entity, and that that what is represented by Anulios is very small compared to the totality of the Moon or even the Earth itself, and that is why it's called the 'growing' end.

Now, if we take that as a kind of an example of involution, what can be compared to a human being for his involutionary process: He finds himself on Earth with all the possibilities of

energies and subject to the laws of Earth because he happens to live here, and gradually becoming more and more covered up by all kind of things which are prevalent on Earth and belong to it. And that that what is covered up; in the first place when he was born and conceived and during that time perhaps was not as much under the influence of the Earth, but when he was born immediately started to experience the conditions of the Earth itself. And as a result of that, we find that the essence of a Man even at birth and almost immediately after ... then exactly perhaps one year in which there is still a possibility of his essence being more or less exposed to the surface, we compare that then to Atlantis when, because of a certain Transapalnian Perturbation something happened to the world as a whole—or to the Earth, or to a human being—and that that what retreats to the inside: What is essence and then became gradually covered up.

But at the time when this essence, as it were, was 'split off,' something else also was split off, and that became Anulios for oneself in one's life. And that Anulios we call in the case of a Man his 'Magnetic Center,' that is in reality his growing end. The possibility for his further growth in an involutionary sense, it is really Magnetic Center that wishes to continue the existence of Man as he is on Earth as he has adapted himself to the conditions of Earth, and what is then left for him as a possibility of sex in order to propagate himself further into the one or the next or the following generation. The difficulty, however, in the formation of young people when they grow up, is exactly that they are so soon exposed to the conditions of Earth itself; that the other possibility which Anulios wishes is to grow further into space, is practically all cut off in a Man, and that therefore his Magnetic Center only happens to procreate instead of create.

What will take place after a long period of existence of Anulios regarding the Earth, is simply that Anulios will form something else; and most likely by a process of splitting off into something that becomes then its own growing end, in the process of which Anulios becomes like the Moon. I call it, now, a planet because ... it is, then, an 'unfortunate' planet the same way as now Moon is an unfortunate planet in regard to the Earth, and since it was part of the Earth it also is part of the unfortunate condition of the Earth. As a result, that what is Moon will take on the aspects of Earth, and that what is Earth will take on the aspects of the emotional states—that is, the planets. It is *that* way by which the involutionary process starts to go over into the evolution, and it is *that* evolution which is needed in order to create the equilibrium in the Cosmic Ray.

Again, applying it to Man: That what is his Magnetic Center and is only allowed at the present time for unconscious beings to procreate in the form of the next generation, is, then, for some reason or other wakened up to the possibility of a different kind of creation. And that Man, when he becomes exposed to the ideas of Objectivity will start, then, on his own evolutionary process in order to bring in himself a certain equilibrium between involution and evolution; and that that what is then Magnetic Center splits off in the possibility of giving energy so that something else can be born which, then, in the case of Magnetic Center relates to the formation of an emotional body and a Soul body; so that Man then leaving his earthly body as it is, will gradually be able to dispense with it and live on an emotional level and afterwards live on an intellectual level. Or to use other words for it: That that what is Man at the present time as his Earth will become a form of Conscience where the Man is more fortunate as compared to the Earth becoming a planet; that he then has already a possibility of an equilibrium, and that his real aim is the formation of his Soul in order to be completely free from this solar system.

That, you might say, is where involution and evolution meet each other at any one point of the Cosmic scale. Because that what takes place at the end where we are, will also take place ... when there is that kind of a development in the scale at any one point, it will take place on all points. And that therefore the hope for a Man starting out in ... on his road for his own development and evolution, will start to compensate constantly for the states which he will reach and which are also subject to the involutionary law. So what finally could become of Man as he grows within his own world and then becomes free from it: That then through different steps Man could actually become Infinity at the very end; or rather, in the realization that that what has compelled him always has been the infinite law of involution connected with the infinite law of evolution, and that the two, although they now are represented as two forces in reality become One, and that the end of Man's life—as life having reached the full fulfillment of that what he is now partly Conscious of—is only the state of unity.

I wanted to explain that in order to let us realize in what kind of condition we are. Because that what has taken place as a Transapalnian Perturbation, on account of which—it was the second one—on account of which Atlantis disappeared, is the same as when our essence disappears from the surface of our life. Or rather, that the essence was not noticeable anymore after a young child starts to grow up and then uses "I" instead of his own name ... and that the Third Transapalnian Perturbation is after a person has been full-grown and is educated and has

covered himself sufficiently so that there is no chance of even recognizing the existence of Magnetic Center. And this is the sand that is covering us and at times, then, creates in a Man deserts in which there is absolutely no living matter. This is the terrible thing for us: Because being, then, born under such conditions and growing up and being educated, we have, now, a form of crystallization in our mind and in our feeling, and that therefore any kind of a new idea of Objectivity is immediately translated by means of that what I now would like to call 'prejudices' on the part of myself. And such prejudices which take the form of a mental functioning either as rationalizations or some form of conditioning, that *that* immediately starts for me to create such difficulty in opposing anything that looks new; and particularly when that newness doesn't have anything to do with the Earth as it is, it's impossible, practically, to have any Objectivity crystallize out in the midst of something that is so completely crystallized. And that our process of trying to find out what is the reality of Man has to do with the de-crystallization of that what we are now, and which is the greatest danger of ourselves in opposing any attempt; even if one if one says "I wish to be Aware" or the creation of an 'I' which could become Aware and perhaps could even be Awake to ourselves.

The difficulty we have, therefore—and particularly in young people—is that when they are faced with this possibility of perhaps developing another kind of life, that that what they have at the present time is quite sufficient for them to live by; and that one wants to talk about Work is quite right, but one cannot insist that they Work. They have to become acquainted first with many more things of ordinary life in order to accumulate data for themselves; and then perhaps out of such data to choose what seems best or what is for them the most effect ... efficient; and that gradually out of this kind of education they will have to select certain things that are still very interesting—and of course will give them ambition and inspiration and for which it is worthwhile in ordinary life to live for—at the same time, that they must not become prejudiced about the ideas of a further development. And that although that development cannot be understood very well when one is young, still there has to be left a certain open door of the possibility that perhaps not everything of what they are at the present time is all there is to it; and that the emphasis for such people is always the continuation of a growth which is not complete at the present time although it may look every once in a while that there is more than enough, and that what is *involution* in them keeps them going, even if it starts to crystallize at a certain point in which their life starts to expand in the outside world. And the crystallization process goes on

by means of education; and that therefore whenever any new idea will come to them they will have to place it in that what they know, and their knowledge of what they know—which, from our standpoint may be an unconscious one—is for them completely alive. Because that is their aim in their ordinary life and they have their life ahead of them, and it would be interesting to see that they at such points will definitely oppose any attempt to tell them they have to Work on themselves. Because for them it's already Work what they are doing, and it doesn't make any difference to them.

Because, they cannot see that that is an unconscious state compared to a Conscious state. When one is a little bit more mature and then can actually make a decision between that what is right and what is not right, that only comes with life's experience. That only comes when you have your head hit against the wall many times, or when there has been so-called 'suffering'—and, perhaps, even unnecessary suffering—or when one has tried to follow a certain aim and constantly has been thwarted in that aim, that it could not be accomplished. And that takes place at certain times, and not always at the same kind of an age. It depends entirely on how a particular person ... how open they are and how at times they come to the realization that this what is life on Earth, is not sufficient for them.

But they have to experience it first ... and they will never take it from you. Because it doesn't matter if father and mother tells him that they ought to do this and that, most people are not interested in taking something from someone else. They want to live their life themselves, and of course they will find out and sometimes the hard way. It's extremely difficult to educate a person to the ideas; of ordinary life in the first place; and then, when they are dissatisfied, to the ideas of extraordinary life. Because he is ...one has this against it: When I am convinced that I live in ordinary life the best way I can I have, of course, a certain way of my conduct; and that conduct of myself I base simply on finding out certain things and getting experience, and then I will find out what is right and what is wrong.

That is one way, and if I introduce into that "Don't do it that way but take what *I'm* saying," it is usually the relationship of a person who is a little bit more mature trying to tell someone who still has to grow up, and they're not willing to take it because they have to live their own life first. It's very difficult to follow someone, even if he is a leader. Because in the end that what a person wishes is to reach something of their own in their own way, and are perfectly willing to pay for the experience—provided, of course, they don't do any particular

foolish things which bind them much more in their lives than they are already bound.

But the question of freedom and the question of being bound, cannot be understood by a person who hasn't enough experience. As a matter of fact, even in their youth they love to be bound. That's the way we educate them. That's the way we tell them they should pursue a certain aim professionally, or to become an expert ... or even including in that that you would like them to become recognized; and we add to that simply because as soon as, let's say, my son's name appears in the paper, I also feel that that kind of publicity is very useful for the family as a whole.

How to grow out of this, and how to have the proper attitude towards people, and what you can say and at what time—this is the whole problem of how to teach. And for that reason it is absolutely necessary to know how to be adaptable, how to be flexible, and how to be able you might say to 'sell' the ideas of Gurdjieff to a perhaps unwilling audience. It always is a question: What can a salesman do, even when he believes in his product. He cannot afford to have the same attitude for everybody who wants to buy, or where he wants in the other person a desire to be created so that they will buy from him.

How can you make it desirable unless you know in what state such a person is, and how to reach such a person in the right way that it creates a desire to wish to Work to have it. How can I whet a person's appetite. And when the people are different like all the buyers of all different products of course are different—different as personality, different as a result of their own thoughts and feelings, as a result of their own condition of their body after or before lunch, with or without trouble home, filled with ideas of this and that which predominate and perhaps are not always right, sometimes wishing for certain things to which they are not entitled and perhaps not even willing to pay for anything that is worth its value—all these kind of things will create a different public which consumes. And in the consumption they will only know, when it has been sold to them, that it was worthwhile to eat it ... and that is the second risk you run whenever you sell anything: That it will have the proper function for the person who has bought it.

It is one thing to desire, on the part of someone you wish to sell to, to create that kind of a taste first. You can say "Yes, you're empty" and this will fill you, you can say also that this has helped *me* a great deal and that by ordinary rules maybe they can be enticed also to try it for themselves. Because their conditions may be very similar to your own when you have found something that is of value to you; even if it happens to be a medicine that you know about, or a

book that you have read, or something that you have seen. You can make it, by illustration, attractive enough so that someone says, "Yes, let me try it also." But don't ... what do they try: Of some hearsay of that what you have convinced them of; and then they have it and they eat it, and what happens to them then ... and at what time do they eat it, and what is this wish that they then want to have fulfilled—and about which they have heard so much—and then they look at it, of course, quite prejudiced. Because, who is there to tell *them* what they ought to eat. To what extent have we even a right to tell a person, to recommend something that they ought to do. Because when *they* wish, they will find it ... and they cannot immediately say that they are 'lucky' to find something of this kind until they have looked for something *of* the kind and never have been able to find it.

So the second problem is the eating of it, and the third problem is the discussion afterwards. Because maybe sometimes when they ate it, it makes ... it has made them throw up, or maybe they started to feel uncomfortable; as if there was a pain in their emotions, or something that was not quite right in their mind and disturbed them and certainly did not fit into the ordinary products of ordinary life with which they have been fed and which is in the process of crystallization in their mind. And who is there, then, that wishes to disturb that kind of sleep. Because that's what you do. You wake them up and poke them a little bit, and the desire of this kind of crystallization is *not* to wish to be disturbed, and to be let alone.

As a result of looking at these kind of things—of what you do when you talk about Work—what it is that, for yourself, is exactly the same thing. Because you are trying to sell yourself something. You are trying to tell yourself, as a personality, that there is something else in which it ought to be interested. And a personality is on this Earth and is in many ways completely satisfied with the way it is, and when you introduce into your mind something of an Objective kind, the rest of the mind has no interest whatsoever. Because it has been able to get along already for several years, and why should it now introduce the ideas of Observing or that what you call 'Work' on yourself.

You are already licked before you start, and you have to find out for yourself ... in exactly the same way as how to approach another person, how will you approach yourself. That is, at what time will you give this kind of food to yourself. At a time when you are busy? At a time when you are emotionally involved in something that is perhaps very joyful? In a time that you're extremely angry or worried about the affairs of life? And then say "Now, if you only

Work" at a time when you're filled with prejudices of a religious nature? ... which is giving you already a lot of information about yourself and to some extent about the Bible, and that you can quote from it and that you can say "Yes, that it is written"—the Holy Script—"that such-and-such-and-that, and God of course is a God full of wrath at times and He hates me because I am a sinner." And all these kind of things, in the midst of that you try to introduce some idea about freedom ... and they say I am 'free' within a framework and I'm perfectly willing to continue in that framework because it has helped me at times, and it is of course that what God is sending to me because I ought to be punished.

When I start with Work, only when I am in a good kind of a state of openness will I be able to receive something that I consider food for myself, and that I then joyfully will eat. Because if it is against my Will, against a desire even to want to eat, there won't be any digestion and you know the benefit will be very very small; but when I can smile, open, and laugh and perhaps have an emotional state of receptivity—looking forward to something, anticipation, maybe a wish for adventure—that is the time when this kind of food can enter.

The time when I wake up in the morning, I'm not as much worried by a variety of things and not ... when I am already 'overworked,' you might say, because of the answering of many telephone calls, or too many visits from different people who have troubles. That is not the time to start to give yourself food. Because you still have to convince yourself that it is needed. When I believe in the Bible and can quote verse after verse, I don't need this kind of food; I'm perfectly willing to suffer and even to consider God as someone who punishes me.

How to get out of all of this ... and, you see, that logically whatever the condition I am for the sake of food taking it in, that then I as a personality either as a physical body or as a feeling center or as a mind, should not object to it. With other words, that what is given as food should not affect me in any way of any liking or disliking or prejudices; and it is then necessary that the food itself, as representing the possibility of Objectivity, is functioning Objectively regarding myself, and that therefore that what is food can take *my* self as I am.

This is really the solution. This is the only way by which I can sell it to myself: When that what I call, now, food—or medicine, or whatever you wish to call it—and sometimes being Objective I say it is 'I', that this 'I' accepts me as I am; so that I do not set up any particular antagonism which gives me a pain in the stomach, or perhaps a headache or an upset condition in my solar plexus.

It is, with that, exactly the same as if that what is God for me, and I wish Him to be constantly with me. Because that is the definition of God: Because He is Omnipresent and is Omniscient, that He will know me for what I am; and that my own opinion having crystallized over the years as an opinion of what I am—and how bad and how good and how conceited and how nincompoopish I am at certain times—that that is not God at all when I say that God ‘knows,’ also that I say He ‘understands’ me. And then I say He ‘loves’ me, and with that I must mean that He will love me in any kind of condition I am. Because He is not going to love my manifestations when He can love my essence; and what of course He in reality loves is my life, and my life, fortunately, as Magnetic Center has not been touched by the Moon flying off. It has remained in existence in Anulios; because that was part of me at the time when the Earth started to grow out and became gradually with an atmosphere in order to protect itself, *this* happened because there was no atmosphere as yet, and because of that Anulios, in the scale of the solar system Ors, was projected *out* of the Moon, even—or away from it—so as not to be affected by it.

That what takes place in me, is that what is Magnetic Center as life—and what I wish God to love in me—is my liveliness. My wish to be alive, and to set that free regardless of all the different kind of things that I have eaten before and which I, to some extent have made agree with me and has formed for me different layers with which I now happen to live, and in which I am crystallized. I want God to look through it, like I would like from the Earth to look *through* the Moon in order to see the growing point of the involutionary process. That what I wish for myself, if I say God ‘loves’ me: That I know He loves me; *not* the way I appear; *not* sometimes the stupidities I happen to think about; *not* the prejudices that are in my mind in some way or other, or filled with all kind of Hasnamussian quotations of certain things that cannot *because* this-and-that and so forth. He just doesn’t want to have any formulation about it. He just wants to say “I see you. I see you exist, don’t you. In a form: Sure, I know that form—never mind, I really don’t know it, I don’t care enough—what it is in you is *your* desire of life, and I see a wish that you want to set it free.”

This brings God to one, and makes God stay with you. Because each person in his personality will know at certain times that there is life in him; and it’s very seldom that he has an idea that something in him ought to compel him to set it free, and it’s only then that God is willing to be present to you. So that many times when you wish in prayer to ask for certain

things and telling God what to do, He isn't there and He won't hear it. Your Anulios won't be there either; because it's too much covered up and that kind of a prayer rests too much on the surface, and even if you emotionally become involved and say "Oh my God" and it's in your voice, what is it in your voice: That what is life can come out, and then you needn't even use the word 'God.'

If you only can Be and open, then God can perhaps see you ... and only wishes, as it were, to 'communicate' with you when there is a wish in you towards Him. If you are busy, if your ordinary life I say 'full of' prejudices and conditioning, full of ideas and thoughts that you know it a little bit better; whatever the conceit is and whatever is the desire to suffer—all of that belongs to ordinary life, and let it stay there ... and as long as you are occupied with that in your daily life, God will never come to you and 'I' will never want to stay. Even if at times you say "I wished I could make an 'I'—I could create it—it is not the proper soil.

The soil for that what you want to buy to eat, has to be tilled first. There is a preparation process in which all the different facts of your education are lined up in some way or other, and you put them in the proper place. Because you know that some of them is just weed and it happens to have grown up and it should have already been weeded out long ago, but maybe you didn't have a hoe for it and you didn't know how to go about it, and you don't know very much about your own agriculture of your own Earth.

Well, gradually maybe you can learn. And, maybe the hard way; and maybe sometimes in life you have indigestion of what you have been thinking—maybe that is quite possible—at the same time, how do I prepare the soil to become open to receive seed. That kind of food, that kind of food as seed which will start to be digested, that means it will germinate in me. It will then be tilled first, and that what is life will come out. That what was contained in the bean is not any further of use, than only to give up whatever there was as nutrition for the seed itself as life.

And when it finally comes up out of the Earth and the two leaves that have protected it, they also die when the plant grows up. There are a lot of things in a Man's life that already are dying and have been sloughed off during the process of crystallization, and that in order to protect it further and further we put more and more of such layers on oneself. Whatever you want to call it—your culture or whatever it is inside in ordinary human affairs, or sometimes you call it 'psychology'—it is really *that* what bothers one; because it prevents me from seeing,

through me, what is really the life that gives the motivations for my activity; than only to describe that what takes place on the surface—and of course nice... But, is it helpful. I don't eat with my surface. I get a little food by means of the skin, of course, and it exudes also and it is alive. It is below the skin where it starts to grow, and that what actually takes place in the stomach is also something that's a little bit more on the inside of myself. Psychologically, of course that what has to be touched is the living matter of my skull; that what is just a little below the skull; not that what furnishes all the kind of thoughts, formulations and the rest more or less on the outside of my cranium; it is the inside—not the outside—of the so-called 'brain matter.'

What a Man wishes, for himself is that openness to be able to reach that what is a little bit deeper, and for that I have to hoe. It's not a question of just cleaning the soil a little bit and to take away a few plants that have grown there. No, I sometimes have to spade it up. And the hoeing, or maybe the churning it over, or even the dividing it a little bit with discs—as you know, on a tractor—may be enough, but I run a tremendous risk: When I dig a little too deep I may get soil that is not so nourishing, soil that has not been exposed at all to the sun or to the rain or to rays, or to porous conditions. A soil in which there is very little intra-soil life—very few bacteria, a little too hard and sometimes too clayish—and when I turn it up I churn my life up and I bring forward a variety of different things that I wished to have been buried long ago. Because in my education I don't want to consider certain things anymore. Or rather, the sooner I can forget the things that bothered me a little bit, the better it is for me, the better I can sleep; and when I start to plough it ... and maybe I turn up soil of my essence which I don't want to see.

And that is my objection, even to hoeing: Aside from the fact that it takes a little energy, I am also afraid. I am afraid of losing my prejudices. I am afraid of losing some friends who think well of me. I am afraid of being criticized by other people who cannot understand me. I am afraid of being considered a fanatic who goes after something not of this world. I surely will be judged by the condition in which I happen to live when I don't function like the Joneses next door. I will be judged by all kind of good, well-meaning friends when I don't want to send my children to public school and then *they* are deprived of the possibility of rubbing up against someone else just like them in public. I am afraid of being judged that I don't want to go into a crowd; I may have a certain prejudice about it, at the same time I don't want to be soiled too soon. But, how can I explain it. I don't ... I am afraid of saying certain things for fear that someone will criticize me. I'm afraid even of my own criticism of myself; because that would be

in the way of the accepting myself as I am, and when I require God to accept myself as I am, I have to do the same thing. I must know that that's what I am—that is it—and I cannot help *that* condition when for a long time it has been unconsciously formed.

So, in that way I'm really up against it with all my different idiosyncrasies in ordinary life, all the different thoughts and feelings I have; well-meaning but full of ignorance and absolutely no insight in the condition in which I consider myself to be, or wish to be. Or even sometimes when I repeat it, many times I start to believe that I am much better than what I appear by closing myself off so that no one can touch me, and I've lost, then, very soon a natural form of behavior; because any kind of a way I then try to express myself, I am afraid that someone is going to tell me that it was wrong, I shouldn't have done it.

How often does criticism from someone else make you close up. Why is it so difficult to be just what one is and, as it were, to let your 'hair down' in public every once in a while. Not necessarily wear your heart on your sleeve; but at the same time to be what you are, and to be able to stand up and to say: "But, that is what I am. I don't mind who knows it, because that is my life."

Where are such people. We conform, and that is why we tell others "*You Work* because *I Work*." It's entirely the wrong motivation. I Work, I know what it might do, but do I know what it will do for someone else; and my problem, then, becomes like for anyone who talks about Work: What do I dare to say about Work that might give them indigestion or expose them primarily ... prematurely, before they actually have any ways of placing it; to give them some kind of information to what they're not as yet entitled or what, when it is given, would actually become poison for them.

Why can't one go slow. Because of oneself wishing to communicate? Because one wants to be a little vain? And in that kind of a respect that one then receives, one begins to glorify a little as if it is all ... or perhaps at least a little part; because I'm always willing to assume that God also plays a certain part in it, and then I say "Thank you, God," that I am so wonderful.

It's a very difficult kind of thing to look at Work in the right way. When you consider yourself and the troubles you have, these are the things to be considered first. How can you prepare yourself for the reception of that kind of seed. Of course porosity in the first place, and at the proper time sunshine, at the proper time also rain. At the proper time *leave* it alone, *let* it germinate, *hope* that it will take. Don't take the little plant out of the ground and look at the

roots and then put it back. Work for oneself, particularly in the beginning, is very tender. One must not force anything. Really, because one doesn't know what might be the result, and one wishes... That's exactly the same as in an unconscious state: That the person wants to do it himself; whatever he finds out in that kind of a process and to what extent he feels that at times, he must *not* force it for himself either, and that he knows at certain times it has to be left alone. *If* he can rely on the presence of God and if he knows that something that is alive and has been started will actually continue to live, as long as ordinary conditions are fulfilled from making it living, if the surrounding is right. If that what is given to anyone at a certain time only containing stimulus to bring up life again to par ... to a certain level where it could exist—and *should* exist—and if it goes down it is only too bad that, then, at that level very little of a certain kind of food is necessary.

But, it has to be the right food and the right form in whatever way the formulation contains that particular property of life-giving matter. And again I say, it is not the beauty of words and it is not the clarity of the thought, and it is not a logicality by which it has been built up and it is not your mind that will recognize the possibility for further growth of your Being. The first place where that is recognized is only in your feeling, and afterwards it will be in your mind. The process is a little reversed when one says "I want to 'know,'" and for that you have to know what is the dexterity. The acquisition of something in any one of the three centers is called a 'dexterity,' an ability to do, an ability to feel and an ability to think. That is dexterity. In the acquisition I want to have something that I do not have now; and I call it an 'aptitude' that I wish it, and putting an aptitude to the test of an experience will give me the dexterity with which, then, I can live.

When I start with these ideas I have something in my mind that is almost equal to the wish I must have in my heart, but it has to take a little form. Because, what will I do. It's like a guide on a map: I must know what road to take in order to reach, let's say, Cincinnati. I have to know approximately *that* number and *that* number, and *here* I turn left and *there* right. Whatever it may be, I have to know a little bit what is Objectivity. That is, when it is non-subjective then of course I must know what is subjectivity. What am I. As I am on Earth, what is this creature that happens to think about Objectivity; and whatever the reason may be that I become interested, something in my mind has to clarify it and say "Yes, I must know." I have to do something like an Observation, or like a presence, or as if God is there with me; and hoping then that in this life

there is a realization, perhaps two-foldness—of that what is my inner life which I would like to feed also; and that what is my outer life towards the outside world, which of course I must maintain because I'm still on Earth—and that together with this kind of Consciousness, the beginning, there is the necessity of a Conscience entering—like I want to know, is it right or wrong.

That is a voice. That is Magnetic Center speaking up to be set free; to want to know, in freedom, that what I then wish to do, I can do it. That's what I want the freedom for: To be able to do what is in accordance with certain laws I then start to understand; that what is the law of the planets and the law of my Soul, that I then say "Here is this body, now I wish it to grow up in that direction." And I now want to know, and that what I do I want to do conscientiously; so that the parallel lines between that what is Consciousness and Conscience always will go together, and there is a feeding back and forth between the two; so that what is 'Sol' on the one scale is the 'Re' on the other, that what is 'La' on one becomes the 'Mi' on the other, that what is 'Fa' on one or the 'Si-Do.' *All* of them belong together. As a matter of fact, these three bodies belong together, at certain heights joined; and we simply say at 'Fa' there is a 'Do', at the next 'Fa' there is another 'Do,' it is all One within my personality. And I cannot say that it all exists, I know it doesn't ... although I say "Yes, God exists" ... but I know He is not always there for me, and it comes to the same thing—of saying "He isn't"—but when I do and I wish Him to be there, then He is there.

I can say "Of course He must have been there all the time," looking around the corner until I would open the door; and I don't care how you wish to call that, the totality of the universe exists now, without any question. I have no doubt about myself existing and breathing, and that that what is stars or constellations or even Sun Absolute ... or wherever is the center of the universe, that of course it must exist. I say there is a meridian. It may be a line that I draw on the sky, and the sky doesn't exist and the line exists only on a little globe or on a map. And I say, "But the Sun goes through it and I cannot see it and I have no instruments for measuring it," but once it is in front and the other time it is afterwards, and my conclusion must be that it has gone through that imaginary line as a meridian, or wherever it happens to be.

And it's the same thing with God: I know God is here, after ten minutes He is here again, in between He must have been somewhere because He is Omnipresent. If 'I' is created in the image of God, it's always there. But, how do I know: Only when I keep on pulling away the

clouds which now are in between this 'I' and my 'It'; and when they have dispersed or when from my standpoint I've blown them away because of my wish being so strong that it has created an emotional state, and like a wind it blows that what prevents this 'I', from being Aware of me, from actually being Aware.

I can say it's *my* doing, I do not know. How do I know where it is. What do I know about buying and selling. What is it that is needed: A buyer and a seller—both. What is needed for 'I': 'It', otherwise there wouldn't be any 'I'. [Aside: Are we at that point? (Cassette turned.)]

side 2 The very fact that I say there is an 'I' must presuppose that there is an 'It'. I cannot imagine an 'I' existing and having to say to itself it ought to exist because it has a knowledge of its own existence, the same way as 'It' knows 'It' exists in some way or other. It doesn't matter if it is not the reality that I long for, and it is sometimes an idiot ... idiot statement to say "How do I know it is real when I start to Observe it." What is the difference! I'm interested in the reality of that what I say 'Observes' me, and I wish that to be there very much ... but I wish God to be there although I don't know anything about Him, than only a little feeling and an imagination and a description of how I want to make it.

But when I say 'I' is *there*, I mean I create this 'I' and then what will it Observe: This me as I am. And this 'me' is not real; so, what then—that Observes an unreal something. Because I know there is something that is unreal and it can be Observed by 'I'; and 'I' can function as 'I' receiving information about something real or unreal, and I have no interest in that at all. I'm only interested in the creation of 'I' becoming real for me in my life, that afterwards the 'I' becomes for me reality same way as Magnetic Center becomes reality; it is simply because there are clouds in front of it, exactly the same as there are layers of civilization which cover my Magnetic Center. How do I know it exists: I don't; until the transparency and the translucency, both processes indicating evolution and involution within myself; until they both match each other; when they are in equilibrium Magnetic Center will be able to be fed and Magnetic Center will be able to come out.

So these kind of problems that one exists, do exist in ordinary life. First, a study of what you are. Leave alone a little bit this so-called 'Impartiality.' You will have to tackle it. You know it will come. It must come. Because you want to be more truthful, and you see a little bit more truth the more Impartial you are. The totality of the truth for you as an absoluteness will only come when there is a 'now,' when there is definitely that moment that you experience. But

that is a long time, and we don't need in the beginning that absoluteness. Because we are not there. We're still on the road. We're still at the level of the planets which hope to reach and maybe the Sun, and for that we don't need absolute truth as yet. The beginning—yes, the going in that direction. The wish for harmony—yes, until there is that kind of a harmony I will not start on the second cycle of that kind of a development in which I have gone through the eye of a needle.

What is needed for me at the present time is to know what I am on Earth, and to understand the influences of Earth on me, and the conditioning under which I have lived. And whatever I now call 'mechanicality' and to what I *add constantly* by being a computer, or by functioning all the time automatically and reacting in all the different terminologies that I can use for it—I want to know what I am when I am in ordinary life. When I am there and functioning and doing the best I can and honestly want to be what I am, and genuinely wishing something for someone else and sacrificing myself and suffering and allowing it and hoping for the best and perhaps even trying to create conditions for those people I care for—that's my life. That is what I want to maintain on a certain level, and the better it will be for me is the more I can be free from it, the more I can see it *sub specie aeternitatis*. When that is there as if I am Above in the sky and look, as if I then come from his Holiness—that what is God, that what is for me my Heaven—and then I go there. Because sometimes I'm summoned by God to come, and for me to see He will show me the treasures of my life. And He will look ... He will say: "Don't think that I am the Devil, I just want you to get an impression of what you are. Look at it: There you walk, you see yourself walking, you see what you are doing, you see how you are engaged in this and that, you see that you do things that you try to hide, you see that you ought to be ashamed a little bit. Don't you see how stupid you are sometimes? There you go, walking on Earth, and I just want to tell you; just so that when you go back maybe you will remember yourself—ordinary self, the way you are—and maybe coming from here you may remember your real Self. Because *that* is your God, and I in the involutionary process split off part of Me to make you alive." That what is the disturbance is really God creating, in one, a disturbance for oneself to be able to realize what is what, and at the same time giving you the hope that something still remains of an alive-ness which will in time set you free.

Because it does not wish the form in which it happens to be at the present time. Birth, you can say then, is an 'act of God' to test oneself. How can you take it. What is there that is needed

for you to know. What is there in you that ought to know now. To what extent is that what is called your 'life' entitled to that kind of knowledge and understanding. What is this kind of a problem of being on Earth with life, and not to be free. And that is exactly what God poses as a problem for one: Trying to find out, why did God do that to me. Why was it necessary to take a part of life as a whole and put it in a form like myself, and then let me labor in order to free it again. And I ask God "Why did You do this to me," He says "I don't, it just is there as a form." Because that what is life as a totality in the universe has to prove, itself, that it is entitled to its own life before it can be understood that everything is quiet and silent.

This is really the problem of one's life: How can I, from a state of sleep which is comparable to silence or hibernation, go through all the rigamarole of activity of life in different forms, and suffering, and losing, and dying. How can I finally reach, again, the state in which that what was dynamic became completely static, as something existing without any wish for manifestation, that is absolute. And, we are in between. We are—all of us—at a certain place in our lifetime. We are at that place where at the present time there is a possibility of seeing yourself for what you are; and in which, then, coming in contact with the ideas—and which ideas definitely do not belong to your brain at all, than only as a little bit of a steppingstone towards the realization of what is needed—that then you go out and you swim. Having been taught a little bit of what the strokes are of your arms and your legs, now you practice and become a perfect swimmer.

That is the dexterity of the application of Work in your life, for which you have totally a need of a dexterity in any one of the three centers. Because none of the centers is complete. Not even your physical center. It is bound up. The 'Si-Do' is tight. It has been condensed. The more food in the ordinary sense of the word as book knowledge, knowledge from others, everything outside of you being put in your brain has caused the brain to become too compressed. There is ... all the different pigeonholes are filled, and a great many with unnecessary knowledge and quite useless, and that we do not know as yet how to purge it. Because there is no valuation for the individual little bits of information that are there; and therefore God asks us to leave it alone and to accept it for whatever it is, and then say "But, there is still a possibility of putting something else next to it, and then leave it to that kind of a law of Great Nature then." That Great Nature will push Mother Nature out of the way and say "You've been there long enough; you forget now a little bit, you return to your Earth, that's where you

belong."

Great Nature at times can claim you and say "This is my son, I wish him to grow, I wish him to be set free." Great Nature issues a warrant, and it is read in your Conscience. It's like a document; that whenever you are alone you read it as if God has written it for you, and you want to decipher it. You cannot know; maybe sometimes your eyes are not so good anymore, and maybe sometimes it wobbles a little bit because the light from the *outside* is not so good; because you are living a little bit more essentially and perhaps at times you need not *that* kind of light, maybe you have to find it in infra-red. Perhaps the rates of vibrations in order to read that kind of a document have not as yet been invented for you, and you have not Worked for it as yet—not enough—in order to acquire that kind of a dexterity how to read God's Word. But it says in there that, notwithstanding all the conditions in which one has lived on Earth, there is still hope; and that it is necessary to understand whatever has taken place on Earth and to accept that without criticism; and not to blame the past, and not to blame yourself, and not to blame your father and mother, and not to blame the conditions of the Earth but simply in that acceptance there is a level reached from where you can start.

And this little document is only an encouragement for your essence, and then this essence starts to act on it and it goes in two different directions. Because the essence was the contact with God. That's the direction; that it goes towards your physical body, is simply to make that simpler, to make it so that it will function, to make it also so that it will conserve the energies, that it will actually become, for itself as it were, the 'director.' In that way that the body starts to know of its own existence, and you help it by giving it an extra sense organ in order to fulfill the function of a physical body as it should function.

And the other side you go to your mind, and you tell your mind a little bit about the document of the calling that you have received, and that you know for sure that there is a possibility of a Soul for oneself. Although one says "I know I cannot as yet build that kind of a house," but I will help by making now a scaffold in which I temporarily will live; so that then when that scaffold starts to grow a little bit above your own posture—that is, that whatever it is that you are now physically—that then perhaps because of this ... and that part of the scaffold is called 'Sol-La-Si,' that then perhaps I can start on a 'Do-Re-Mi.' "For you, my Soul, I can then help you."

These are the things that can take place at times when you think about your life, when you

consider yourself, even when you are in the midst of certain activities that engage you. When you stand still and you say "Where am I," what is it. The road: Do I know it, do I recognize, is there something that I can actually place. Is there a great deal of unconsciousness—that, of course, is familiar to you, because you're not such a fool about yourself—but is there also something like a new kind of a climate, or maybe a different kind of a soil or something that is an atmosphere that is a little bit more conducive, or helpful, in which plants can grow; perhaps a little easier when it is only attended to by the constant watch of that what has been planted, that one constantly is in contact with that, not wishing to lose it and not allowing yourself to sleep.

And then I will say "Thank you, Anulios, for reminding me of the fact that there is an involutionary process in me and that something in me must continue to grow." So that *because* of that there will be a possibility for me to step on that what has grown, and then using it as a steppingstone in an evolutionary process; to reach further towards that what I hope to achieve, almost I would say within this lifetime the 'completion' of a Soul, of that what will entitle me to enter into the Kingdom of Heaven.

The Kingdom of Heaven, for us is the cosmological scale. That's for us. There are different degrees of Heaven. That when one enters into the portals of Heaven there is still another inner; and then when one enters that again on the cosmological scale, out of Cosmic Consciousness there is still the Holy of the Holy which one can enter in the neighborhood of His Endlessness.

Man has three steps, everywhere and always. Man has to know how to reduce that what is Seven to Three. He can do this in different ways. He can cut up the Seven and say the 'Do' and the 'Fa' and the 'Si-Do' are the Three—the Law of Triamonia—he can also say it is made up of three and three and one. He can also say it is made up of three and four; and the four then takes on a significance for oneself as the All-Quarter Maintainers of this World, and the All-Quarter Maintainer of that what is my body—that is, the extremities of which there are four; the eyes of which there are two, the ears of which there are two; of that what is within me the possibility of a split cranium—left and right, different sides—different ways of breathing. All kinds of things that are subject to the Law of Four, or two-two ... and two-squared giving me Four. That is three and one, which means three becoming one will go over into an entity totally making Four, as the entry at 'Fa' is from the triad of 'Do-Re-Mi' *in* to the triad of 'Sol-La-Si.' That for me is the Law I see and recognize on Earth; that is the Law I feel and recognized on the level of the

planets; that is the Law of Three in that what is Seven.

Whichever way, I do not care very much about that form of explaining. Because for me, what is a word. Although it was ... in the beginning it was the formulation of that what was spirit as if that spirit as life came to Earth and became a word. And that word is me as I live, and that what is pronounced by me is a holy word for myself which I must find for myself; which then for me becomes the talisman that I constantly wear around my neck, a little amulet which is the height of my breast and protects my heart from influences from the outside, which I do not wish to have enter simply because I'm busy with my heart to try to make a Kesdjanian body. Because that is the only growing point from me away from Earth, and that what is 'Si-Do' for Kesdjan is the touching point *towards* reaching God at a higher level.

What will you do, during these five weeks, with the reading, with listening to some tapes, with perhaps meeting again, music. In your daily life, I mean. Not just meetings. Meetings are cheap, you know. Daily life—that's expensive, but *that* is where you have to spend your money to get the food into you. You don't spend it very much when you're in a meeting—it's given to you—but when you're in ordinary life *you* have to buy it from that what is your memory. That what you know is your Being—where it is put away maybe on a shelf, and you have to take it off from the shelves of your memory. The recognition of that what exists in you—that then becomes, in daily life, your food to eat, *that* costs you money in some form or other. It will cost *that* kind of holy energy meant for *that* purpose. It will actually take the energy from you which in ordinary life is destined to run into all kind of little ditches and away toward the ocean; but that, when it is used within oneself as Helkdonis and Abrustdonis can give you the formation of that what is holy. The two things which are holy—that what is the possibility which is now potential halfway fulfilled of your Kesdjanian ... your emotional, body, and that what will help you to form a Soul by that kind of food—*that* kind of food will help you to grow. That kind of food will not make you sick. It will be the health food *par excellence*. It is that kind, that is the highest of yourself, which is then under the influence of God separating out into two parts. Again, that what helps to build—and what is imbibed with life, and what will give you under the proper conditions the realization of what it is: This body in which these processes must take place; so that regardless of your body and *not* neglecting it, that what must take place is ultimately your Kesdjanian body to reach God and that what could become your Soul to reach the cosmos.

I hope you can Work. I hope you can remember. I hope you can remain serious. I hope you will wish to become a Man. I hope you will not forget. I hope that you will remain serious. I hope that you will have quiet moments to come to yourself. I hope at times that you actually dare to talk to yourself. I hope that you will have the strength to conform to certain ideas in which you believe; and then that you want to continue to put into practice to find out how the Earth looks from the standpoint of Heaven when God is near you showing you all the treasures of your own life; without telling you what the value is until you go back, and then you have a measure with which you then ... from which you then will know what is right and what is wrong. That measure is written in words on the little scroll you take with you, and on the outside it says 'Conscience,' and on the inside it says 'Consciousness.'

So tomorrow again we will talk, like a Group II, to try to answer questions where we left off last Wednesday. I hope real questions, questions that concern you for which you need clarity. Maybe a little clarity is enough ... but enough in any event to give you courage, and I hope that those who come will have courage to continue and will come back.

After the trip I will continue with Groups II for myself. What else I will do either with Group I or divisions of certain kinds, I really do not know; and I don't want to think about it until I have had a certain perspective from the West Coast looking at the East Coast, and perspective regarding myself of where I should be and what I should do and then what I will be able to do—or perhaps what, from the standpoint of Objectivity may be necessary to be done.

So, those I don't see tomorrow I wish you a good... *Or* I may see you Friday, I don't know when ... Friday still there is a Group.

Take care of yourself.

Goodnight.

End of tape